

pend upon a Divine seed sown in the heart by the Divine Sower. (I Pet. 1:23) *Omne vivum ex vivo*, is the accepted dictum alike of the natural and the spiritual world. The scriptures everywhere speak of unregenerate man,—as *dead*—dead in the sense that he is separated from God who is the source and sustainer of life. Life means correspondence—relationship. A man's life is determined and measured by his correspondences. The blind man is dead so far as the world of color is concerned. The deaf man is dead so far as the world of sound is concerned. When the scriptures, therefore, speak of man as being "dead in trespasses and sin," they mean nothing more than that man is out of correspondence with God. This was the condition of the whole world with a few exceptions when Jesus came. We can, therefore, understand him, when he say that, "He came into the world that the world might have life and have it more abundantly."

Man has accomplished much by thought, but he can not by mere thought add one cubit to his stature—can not make himself a prepared subject for the kingdom of God. Evolution has done much in making man's condition and environment what it now is, but evolution even tho man should live forever will not make a Christian of him. "Ye must be born from above" is true for all men and for all ages. Spiritual life can only come and become broader and deeper, by being brought into touch with God. This is accomplished primarily thru the Word.

We can not fail to hear if the sense of hearing is intact, yet it is largely a matter of the *will* whether we hear a given sound or not. We need sometimes to be bidden to hear as well as to take care as to how we hear.

Listening depends much upon attention and attention is *voluntary*. We decide what we shall pay attention to. Paying attention to one thing implies that the individual shall bring that one thing uppermost in consciousness. Presence of body does not necessarily mean the presence of mind. We can not hear well when there is present in the mind any thing else, about which we are compelled to think. If you would hear God speak you must make every effort to hear him—that is you must shut out every thing else and listen only for his voice.

Listening too depends very much on training. All our senses are educable. The world contains more for some persons than for others because of trained senses.

But the soul too has its senses. They also are educated. Only by practicing the presence of God will we ever come to appreciate his presence. Only as our ears are continually strained to hear his words will we become able to hear his lightest whisper. It is only as we strive to follow him as our Shepherd shall we come to know his voice without fail.

Some one has said that we usually hear what we desire to hear. If we expect defects in the Sunday sermon we shall certainly find them; and if we go expecting help and strength from it we will certainly get them too. Go to your church, not to criticize the preacher's efforts but to worship. Go with a prayer upon your lips that the sermon may be an inspiration and a help to you and you will obtain both. "Take heed, therefore, how ye hear."

SCRIPTURE HELPS FOR DAILY READINGS

Mon.—Use for Ears, Mark 8:14-21.
Tues.—The art of Hearing, Luke 8:1-18
Wed.—Curious Ears, Acts 17:16-21.
Thurs.—Jesus a hearer, John 8:20-27.
Fri.—Ears and Tongues, Luke 12:1-3
Sat.—Taking heed, Deut. 28:1-6
Sun.—How to Listen, Matt. 13:1-23

An Outline of the Lesson

- 1 The unfruitful hearers. (1) The first hear but heed nothing. (2) The second heed but resolve nothing. (3) The third resolve but persist not
- 2 (1) The first hear but do not apprehend the truth. (2) The second apprehend the truth but only in a transient emotional way. The truth gets no hold and so produces no changed life. (3) The third both hear and apprehend and begin the new life, but allow it to be choked out by the world.

3 The first is illustrated by the Pharisees. The second by the Galileans, John 6:66. The third by the Heathen.

4 The first represents careless hearing. The second represents the mistaking of emotion for principle. The third represents worldliness. — *After Abbott.*

A Suggested Bible Reading

1 The teacher—Jesus. (1) Confessed as such, John 3:2. (2) Approved of the Father, John 3:34. (3) Again confessed, John 6:68, 69 (4) Another promised, John 14:25-26; 16:13.

2 The Word spoken. (1) What it is, John 6:63. (2) Jesus and the Word, John 12:48, 49 (3) The way to the Father, John 14:6, 24. (4) How it comes, Rom. 10:17.

3 The Unprepared Heart. (1) Desiring for the sake of gain, Acts 8:18-21. (2) Not coming as expected, Acts 28:25-30 (3) Blinded, II Cor. 3:14-16.

4 The Divided Heart. (1) Because of Cares—riches etc., Luke 8:14. (2) Because of deceit, craft, II Cor. 4:4. (3) Because of love of world, II Tim 4:10.

5 The Heart that Hears. (1) Hearing joyfully, Psalm 119:111. (2) In an honest and good heart, Luke 8:15 (3) By continuing, John 8:31, 32. (4) Received it as the word of God, II Thess. 2:13. (5) Received with meekness, James 1:21-25

A SEED SOWING

Open the meeting with a Bible-study conducted in the following manner, says Amos R. Wells:—

Read the parable, a verse at a time. "Behold, a sower—" and then pause for some Endavorer (previously appointed) to tell of the Great Sower and of his servants who aid him in the sowing. Then go on, "went forth to sow." Some one will tell what the field is, and what kinds of sowing are meant. "And as he sowed some seeds—" it will be explained what the seeds are. "Fell by the wayside—" thus you will go on, alternating the reading with the comments by different members, until the entire parable has been illustrated.

The topic is, "How to listen;" that is, how to receive the good seed. Expand it also into the wide theme, "How to sow the seed," and call on the committees to give points under both heads. Of course you will assign this work beforehand. For instance, the flower committee will tell what kind of seed they are trying to sow, and another member of the committee will tell how such seed should be received. The pastor, some Sunday-school teacher, some day-school teacher, may be asked to speak on the subject in the same way. Besides, assign to different Endeavorers such themes as "How should our Christian Endeavor prayer meeting leaders sow seed?" "What kind of seed should we be sowing on the street as we go to and fro?"

QUESTIONS FOR DISCUSSION

- 1 Does God speak to men to-day and how?
- 3 What things hinder us from hearing God's voice?
- 3 Give some examples of men and women to whom God has spoken.
- 4 What preparation before service will help us to hear well? (See *Christian Endeavor World*, Nov. 15 1900)
- 5 What benefits are gained by a careful listening of the word preached?
- 6 How does an attentive listener help the one speaking? (Let the pastor answer.)
- 7 How does Bible study help one to listen well?
- 8 What harm results to one from careless listening?
- 9 What may we expect from a careful listening of the Word?
- 10 How may we test ourselves as to whether we are good listeners?

WHAT OTHERS SAY

We speak to God and call it prayer. God speaks to us and we call it a vision. As Christians we believe in both prayer and vision.

Criticism never hears the gospel. Mere genius

never hears it. Broken-heartedness always hears it. — *Jos. Parker.*

The hearing ears understand the word of truth. — *Timothy Dwight.*

Work for God, that is well; pray to God, that is still better; but best of all, sometimes just say, "Speak Lord, for thy servant heareth," and then listen! listen to God. — *Lyman Abbott.*

WM. D. FURRY.

The Christian Life

Thanksgiving Hymn

REV. JOHN POWER

Infinite Truth and Might! whose love
Unmeasured ceaseless bounties prove,
Our Guide and Refuge, Guard and Stay,
Our Light by night, our Shade by day—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

Because our fainting souls have fed
On heavenly wine and living bread;
Because our ears Thy Voice have heard,
And in our life Thy Life hath stirred—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

For all Thy goodness has supplied,
For all Thy wisdom has denied.
For all Thy love away has ta'en
Of what we counted joy or gain—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

If we have said a kindly word,
If we a kindly word have heard,
If we have human woe relieved,
Or human comfort have received—
It was Thy doing, Lord Most High,
Thy Name we bless and magnify.

For private blessing, public good,
For right upheld and wrong withstood,
For strength with present ill to scope,
And for our everlasting hope—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

—*Living Church*

True Love Constrains

Selected:

Little John came home from school and was telling his mother that he loved her very much. "How much to you love me?" she asked. "Oh, mamma, I love you just awful much. When I want to do something naughty I think of you and I love you so much that I just can't do it." Do we love God as much as that? He wants to constrain us by love so that we cannot sin against Him, because we love Him so much.

The Conversion of Children

Lutheran Observer.

Some parents are always interposing objections when their children want to come to Christ. "They are too young to understand," "Better to put it off for a few years," etc., etc. Let such thoughtfully consider the following from Dr. Wayland Hoyt, of the Baptist Church: "I believe in the conversion of children. I believe that upon them—and likeliest upon them—that birth from above may fall. I believe that quickest of all the little child will adjust itself to this demand of the Lord Jesus for new birth. More than that, I believe that so easily may a little child be molded, so facile is a little child to a rightly directing touch, that a